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between the Taquarí and Cahy Rivers. Today their settlements lie between Inhacorá (Nucorá) (long. 54°15′ W.) and Lagoa Vermelha (long. 51°30′ W.).

The Caingang of Misiones, Argentina.—At the end of the 19th century about 60 *Caingang* lived in the Argentine Territory of Misiones on the eastern slopes of the Sierra Central, 3 miles (5 km.) from the town of San Pedro, near the Yabotí River. According to Ambrosetti (1895, p. 307), these Indians, who were known in the region as *Tupí*, had come from Palmas or Rio Grande by crossing the upper Uruguay River. A few years later (1902), some of them returned to Brazil.

Literature on the Caingang.—Few data on the *Caingang* can be gleaned from the Colonial literature. Though the *Caingang* are often mentioned in the Jesuit texts on the Paraguayan missions, Lozano (1873–74, 1:418–427) and Azara (1904, pp. 402–407) are the only authors who give short, but fairly accurate, descriptions of these Indians. The accounts of Father Luiz de Cemitille and of Telemaco Morocines Borba were for many years our best sources. Later, L. B. Horta Barboza (1913) published very exact observations on their customs, which were supplemented by Manizer (1930). Ambrosetti (1895) has written an interesting article on the *Caingang* of San Pedro, in Misiones. The social organization and funerary rites of the *Caingang* were the subject of a special monograph by Baldus (1937 c). Henry (1941) studied the decadent remnants of the *Aweikoma* group and described their culture in psychological terms. Their language is known mainly through an excellent dictionary by Father Mansueto Barcatta de Valfloriana (1918, 1920) and a linguistic analysis by Jules Henry (1935). Ploetz and Métraux (1930) have attempted to bring together most of the data about the *Caingang* contained in the literature up to 1928.

CULTURE

SUBSISTENCE ACTIVITIES

Farming.—The only *Caingang* who subsisted entirely by hunting and collecting were those of the State of Santa Catarina, the so-called *Botocudo or Aweikoma*. These Indians, however, remembered a time when they, like all other *Caingang* groups, practiced agriculture.

The ancient *Guayaná*, ancestors of the modern *Caingang*, are described as relatively sedentary agriculturists, though our sources stress the importance of hunting in their economy. This was also true for the *Caingang* at the end of the 19th century. All their groups raised maize (red, white, and violet varieties), pumpkins, and beans (a white variety), but perhaps depended less than their *Guaraní* neighbors on these crops. Like many Indians who had become acquainted with farming in recent times through the intermediary of

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553 352 The child then receives a new name. Later, he may adopt names that refer to notable incidents of his life.

852 304 In the Santa Catarina group, the perforation of the boys' lower lip at the age of 2 or 3 is marked by great celebrations. Women, holding gourd rattles, dance with warriors, who beat the ground with their spears. The children are intoxicated with beer, and shaken until half unconscious, when their ceremonial fathers pierce their lips with a sharp stick (Henry, 1941, pp. 195–197).

582 **Marriage.**—According to Baldus' census (1937 c, p. 43), men are generally older than their wives, in some cases as much as 15 to 20 years; among 37 percent of the couples there was a difference of 10 years.

A man marries when 18 to 20 years of age. If his bride is not yet of age, he stays with her parents, waiting for the first signs of puberty. In case of child betrothal, the lad's parents have to provide for the girl's subsistence.

595 Polygyny is mentioned by all the early sources, but details vary. Some authors declare that it was an old man's privilege, others that it was restricted to the chiefs, good hunters, or famous warriors. There are also indications of sororal polygyny and of marriage simultaneously to a woman and her daughter (Teschauer, 1929, p. 350). In *Tupí-Guaraní* fashion, a girl often married her mother's brother.

[184] The *Caingang* of Palmas are, and claim always to have been monogamous.

Manizer (1930) states that though a man may not marry his cousin—he does not specify which—he usually takes her as a concubine until her own marriage. If pregnancy occurs meanwhile, the girl, as a rule, commits abortion. It often happened that a man grew fonder of his cousin than of his legal wife, and that he sometimes [578] resolutely opposed her marriage. The continuation of such relationship was bitterly resented by the legitimate wife.

For the *Aweikoma*, Henry infers that 60 percent of all marriages are monogamous, a fair proportion of the remainder being polyandrous.

585 A marriage ceremony witnessed by Manizer (1930, p. 776) took place during a drinking bout. Some old men seized the bridegroom and bride and pushed them toward each other in spite of the woman's resistance. Then they dragged them into the bridegroom's hut and left them there under a blanket. The following day the woman ran away, but was brought back by force.

591 Matrilocal residence, formerly the *Caingang* rule, is still frequent, though many couples set up their own households. Baldus (1937 c, p. 43) heard "that only lazy men lived in their father-in-law's house and that, should the father-in-law die, the husband would have to 'govern' his mother-in-law."